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The Great Commission

A Series of Historical Scenes

CELEBRATING SEVENTY-FIVE YEARS OF MISSIONARY ACHIEVEMENT BY THE CHURCH OF THE UNITED BRETHREN IN CHRIST

By

MRS. J. HAL SMITH

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FOR help in preparing this booklet I would make grateful acknowledgment to Rev. S. G. Ziegler, D.D., who spared much time to go over the material with me and help make improvements; to Rev. M. L. Gerhart whose counsel was of great value in forming the outline; to Miss Emma Spahr, Office Secretary, who assisted in verifying facts and statistics; to several missionaries who read the manuscript and offered helpful suggestions; and to our patient typist, Miss Edna Brelsford.

—Mrs. J. Hal Smith.

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NOTES

These scenes are so simple that local churches will find it easy to use them with success.

This being an unusual period—the 75th Anniversary of Foreign Missionary Work—some have expressed the desire to use five full Sunday nights, filling the time of evening services. This will include Sundays from February 8 to March 8.

For Sunday night use we suggest the following divisions:

BEGINNINGS—Scenes, 1, 2, 3.

TWENTY-FIVE YEARS OF ACHIEVEMENT—Scene 4.

COST—Scenes 5, 6, 7.

OUR FOUR-FOLD WORK ABROAD—Scenes 8, 9, 10, 11.

VICTORIES AND OUTLOOK—Scene 12.

When Sunday evenings cannot be used, we recommend that the entire opening or closing period of the Sunday-school hour be used for each of the first four Sundays and a full Sunday evening for the closing day, March 8. When used thus in Sunday school, the following scenes will probably be the best: 1 and 2 (*combined*) 3, 5, 7, and on closing Sunday night scenes 8-12 may all be used.

Or Christian Endeavor may use scenes adjusting them as they see fit.

For READER we suggest the pastor or a teacher who speaks clearly and whose voice carries well. He stands in front of audience while reading.

SINGERS. A quartet or several special singers may be seated at side front of room near the piano. When songs are very familiar, the whole audience may be asked to join.

CURTAINS: Curtains should be used if possible. If impossible to have them, Reader may ask audience to close eyes at times when curtains should fall and open them when curtains should be drawn.

COSTUMES: These will add much if they can be provided. When not used Reader should describe briefly the costumes and scenes herein suggested and ask audience to picture them in imagination.

All who take part should study the scenes till they can enter into the spirit of them and fulfill their parts with zest and earnestness.

THE GREAT COMMISSION

SCENE I

CHARACTERS:

1. Bishop Glossbrenner, Chairman.
2. J. C. Bright, Secretary.
3. J. Kemp.
4. William Longstreet.
5. Lewis Davis.
6. J. M. Spangler.
7. J. Dodds.
8. T. N. Sowers.
9. David Shuck.
10. J. Emrick.
11. W. J. Shuey.
12. T. Tabler.
    (*Several other men and women may sit among them to make up a group of* 15 *or* 16.)
13. Reader.
14. Voice.
15. Quartet.

Arrange Board Meeting so as to present side view to audience. Bishop Glossbrenner in chair and John Bright sitting at table as secretary.

Prince Albert coats, bow ties, and beards will suggest costumes of seventy-five years ago. If possible furniture should conform to that age.

READER (*speaks in clear, strong voice*): Our church was founded by a missionary. Many years ago in Germany a call was made for volunteers to come to America—then a new country—as missionaries. Six young men, the flower of the ministry at Nassau, stepped to the front. Among them was Philip William Otterbein, the father of the United Brethren church. Otterbein's mother hastened to her closet of prayer and after relieving her heart in prayers and tears, she came forth strengthened, and taking her son by the hand and pressing his hand to her bosom, she said, "Go, and the Lord bless thee and keep thee . . . . and with much grace direct thy steps. On earth I may not see thy face again, but go!" Otterbein bequeathed his missionary spirit and passion to the church founded in his honor and in the year 1853 our church decided to launch their Foreign Missionary enterprise.

Seventy-five years have passed since our own pioneer missionaries landed in Africa. In those early days when climatic conditions were so little understood and African slavery so rampant, these pioneers along with their brethren in the home land, worked under the conviction that the Gospel of the grace of God is well able to raise from "Shades of night to planes of light" their brother men who wear the "burnished livery of the sun."

They labored under conditions which thrill the ears. They became all things to all men that they might win them.

As we look back on those days and compare them with conditions now we may well ask, "What hath God wrought?" The arrow they shot remains unbroken. The song they sang hath never died. The seed they sowed is still bringing forth fruitage in the hearts and lives of many men and women and children.

We purpose to bring before you scenes out of seventy-five years of Foreign Missionary work as carried on by the Church of the United Brethren in Christ.

VOICE (*invisible person with clear voice reads the Great Commission as given in Matt.* 28:19, 20): Go ye therefore and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you: and lo, I am with you alway, even unto the end of the world.

SINGERS: Chorus of "Go and Tell Unto All the Gospel Story."

"Oh who will tell the Story Old,
The message of Salvation ever new?
Oh who will bring them to the fold?
The Lord is waiting for you."

(*If this hymn is not available use 1st verse "O Zion Haste."*)

CURTAIN RISES.

BISHOP GLOSSBRENNER (*rises and speaks*): I want to utter to this Board the deep convictions of my heart. Jesus said, "The field is the world." I am convinced that the time is here when the Church of the United Brethren in Christ ought to do her share in the evangelization of the world. A part of Africa has been brought to our very doors. Our Church has been active in opposing the traffic in African slaves. Just across the seas there are millions who are bound in worse shackles—slaves to the devil. How dare we call ourselves Christians and do nothing to liberate them?

Some have asked, "Will they be lost if we do not carry the Gospel to them?" Why, they are lost now! And "the Son is come to seek and to save that which is lost."

There are old men and women whose sun of life is about to go down and unless we make them acquainted with Jesus they will die in total ignorance of Him. There are middle aged men and women who are wasting their strength in the basest service of sin. There are young men and maidens just entering upon life. What meaning is there in life for them? Darkness is above, before, on every side.

Missionary work will be costly. But if God spared not His only Son, ought we not to cheerfully give up our lives and our money for our brethren across the seas? We know there are men who are willing to go and we are fully assured that the Church will sustain them. God has called us to this work.

The complete subjugation of the world to Christ is the lowest point at which the Church can aim without forfeiting its claim to Christianity.

(*Bishop is seated. A moment's pause.*)

J. KEMP (*rises*): Mr. Bishop.

BISHOP GLOSSBRENNER: Mr. Kemp.

J. KEMP: It has ever been the hope of Christians that the whole world will be subdued by the Gospel. . . . This conviction has so moved the hearts of God's people during the last half century that they have projected missions for the conversion of the heathen in many parts of the world.

We are invited to thrust in the sickle from the fact that the fields were never so ripe for the harvest since the apostolic age as now. The

opposition of kings has ceased. Even China, for ages closing her doors against the light of truth, is now opening them, and more than three hundred millions of souls are becoming accessible to the missionary of the Cross. Ethiopia is stretching out her hands to God and the isles of the sea are lending a listening ear. (*Is seated.*)

WM. LONGSTREET (*rises*): Mr. Chairman.

BISHOP GLOSSBRENNER: Brother Longstreet.

WM. LONGSTREET: Brethren, let us not be carried away with our enthusiasm. Members of the church will not be wanting who will feel that Foreign Mission is a useless project. There will be many and weighty objections. (*Is seated.*)

DAVID SHUCK (*rises*): Mr. Bishop.

BISHOP GLOSSBRENNER: Mr. Shuck.

DAVID SHUCK: God has said, "Spare not; lengthen thy cords, strengthen thy stakes." We must expect to be blamed; our Savior was even called mad or possessed with a devil on account of His zeal in saving men. Let those whose hearts are so withered by selfishness that they can have no sympathy with the cause of missions beyond their own immediate vicinity, croak and complain if they will; our duty is plain—we must not spare while the command of Christ is GO, and while a perishing world says "Come and help us." (*Is seated.*)

J. M. SPANGLER (*rises*): Mr. Chairman.

BISHOP GLOSSBRENNER: Mr. Spangler.

J. M. SPANGLER: There still remains much to be done at home. We might on the whole, be wasting our energies attempting what we could not accomplish in the foreign fields and at the same time be neglecting what we might do in the home fields which are ripe for the sickle. I seriously doubt if America has any religion to export. (*Takes seat.*)

J. DODDS (*rises*): Mr. Bishop.

BISHOP GLOSSBRENNER: Brother Dodds.

J. DODDS: The Church at home will not prosper the less, but more, for sending the Gospel abroad. Nothing so expands the hearts of Christians as Christ-like efforts to save others. The more enlarged and earnest the plans of any church to save men, the greater will be its prosperity. In proportion as the church withholds its sympathy from the world-wide work of Christian missions, will it wither up and lose its vitality. (*Takes seat.*)

T. N. SOWERS (*rises*): Mr. Bishop.

BISHOP GLOSSBRENNER: Mr. Sowers.

T. N. SOWERS: The heathen are our neighbors and brethren and we are in an important sense "our brother's keeper." This being true we ought to perform our part in enlightening them.

Our field is the world . . . . Asia, Africa, and the islands of the sea are this day, while we deliberate in this meeting, waiting for the Gospel of the Son of God.

With what haste do we endeavor to extinguish the flames of a burning house! What indefatigable searching to restore a lost child or neighbor! What peril to rescue a drowning man! How much more pressing is the conquest of the whole world for Christ!

Our Lord and Master said, "Go preach my Gospel to every creature." It is for us to obey—to go, not questioning the expediency or probable results of the enterprise.

For an individual to make loud pretensions to experimental religion and close his heart and purse against the claims of missions, is a virtual denial of Christ. (*Takes seat.*)

J. C. BRIGHT (*rises*): Mr. Bishop.

BISHOP GLOSSBRENNER: Brother Bright.

J. C. BRIGHT (*rises with resolution in hand*): Many of the leading minds in the church are led to the conclusion that it is our solemn duty to carry the Gospel to the heathen as well as to civilized nations. In asking where shall we go, all seemed agreed that we should go to the most needy. Africa is as far from God as any portion of the earth's inhabitants and it seems especially fitting that America, which has kidnaped so many Africans, brought them to this country and made slaves of them, should now do something to enlighten and save the millions who in their native country grope their way in darkness down to death. If any nation under the wide-spread heavens bespeaks sympathy and ought to call out the benevolence of the Christian church, it is Africa. That people are not beyond the hope of recovery. . . . No, thank God they may be reached, redeemed and saved. Our race has been active for years in the degradation of Africa. If we wish our skirts clear of her blood, let us be more active in her exaltation.

It is after much thought and prayer that we wish to give expression to our convictions in the following resolution:

(*Reads*) "Resolved that we send one or more missionaries to Africa as soon as practicable." (*Is seated.*)

BISHOP GLOSSBRENNER: I move the adoption of this resolution (*Cries of "second," and "question".*)

BISHOP GLOSSBRENNER (*rises*): You have heard the resolution. All favoring it please stand to your feet. (*All stand except Wm. Longstreet and J. M. Spangler and a couple of women.*)

All opposed please stand. (*Longstreet and Spangler rise.*) The resolution is carried!

LEWIS DAVIS (*rises*): Mr. Bishop.

BISHOP GLOSSBRENNER: Mr. Davis.

LEWIS DAVIS: I move that the Board appoint Rev. W. J. Shuey, pastor of the First Church in Cincinnati, as our first missionary to Africa, and recommend that the Executive Committee appoint one or two more to accompany him. (*Takes seat.*)

T. TABLER: Mr. Bishop. . . . I second the motion.

BISHOP GLOSSBRENNER: You have heard the motion. All favoring it will say "Aye." (*Nearly all say "Aye."*) All opposed. . . . (*No opposing vote.*) It is carried!

Let us stand. (*All rise.*) Brother Emrick will lead us in prayer. (*All heads are bowed, Brother Emrick with hand upraised.*)

CURTAIN FALLS.

SINGERS: "Speed Away" or "O Zion Haste."

SCENE II

CHARACTERS: Rev. W. J. Shuey.
Rev. D. K. Flickinger.
D. C. Kumler.
Reader.
Singers.

SETTING: Center of stage clear. The three stand in a row, facing audience, some well packed satchels near them. Costumes of seventy-five years ago will be the same as for the Board Meeting just previous.

READER: Not long after the Board Meeting, the Executive Committee chose Rev. D. C. Kumler and Rev. D. K. Flickinger to go to Africa with Mr. Shuey. The next scene will present this first group of three missionaries, ready to start for Africa.

CURTAIN RISES.

W. J. SHUEY: As a church we have been drawn toward Africa. For that people we have wept and prayed, for that people we expect to labor, to suffer, and to die if need be.

The amount of money or of precious lives that it will cost to carry forward the African mission, we know not, but while we have either we ought to prosecute the work.

Whilst the command of the blessed Savior stands unrepealed, we dare not do other than go forward.

D. K. FLICKINGER: We are fully aware of the fact that the physical and moral conditions of Africa present gigantic obstructions to the progress of the Gospel but "In the name of God we go against this host."

We trust the church at home has counted the cost and will be ready to stand by the Board in every emergency.

We who go have weighed well the responsibilities and the care and sufferings which are most certainly involved and we are prepared for the sacrifices.

D. C. KUMLER: We know that a missionary life in Africa can promise little in this life but the smiles of God. The Lord has commanded us to do the work and we and our families and property belong to Him. We are inspired by Christ's promise, "Lo I am with you alway even unto the end of the world." We expect to meet hardship, persecution and possibly death, but with a living sense of having obeyed the Great Commission we know that in Him we shall have peace.

CURTAIN FALLS.

SINGERS: "We've a Story to Tell to the Nations."

READER: Immediately following the organization of our Missionary Society, a remarkable period of missionary and evangelistic activity took hold of our denomination, and within eight years thereafter the communicant membership of the church more than doubled.

SCENE III

CHARACTERS: One young woman to represent Lizzie Hoffman.
Reader.
Singers.

COSTUMES: Lizzie Hoffman should be (*if possible*) neatly clad in costume of 1872.

SETTING: Platform represents room in ordinary home of 1872, furnished with drop-leaf table with colored cover, an oil lamp the only light, a rocker, rug, etc.

READER: The organization of the Women's Missionary Association first took form in the heart and mind of one woman. Miss Lizzie Hoffman (*afterwards Mrs. Derrickson*) was burdened with the need of a deeper consecration in her own life, and the answer to her prayer was the question, "Are you willing to go to Africa?" It became a burden that was almost unbearable during the year that followed. One evening, taking her Bible, she went to her room and spent the night in prayer. . . . Soon she became impressed that the women of our church should be organized for special work for missions.

This scene presents Lizzie Hoffman in her night of prayer.

CURTAIN RISES, while soft music is being played—"Sweet Hour of Prayer"—Lizzie Hoffman steals into the room with Bible in hand. Seated in the rocker she opens her Bible to Matt. 9:36-38 and reads aloud, slowly and thoughtfully. After a pause she kneels and prays earnestly but silently. Finally she lifts her head and as if peering into space says, "Oh God, I see millions of people passing continually before my eyes, calling out of their distress, "Come over and help us!" After further meditation—still on her knees—she looks up and says, "Can God use me?" Turns to Exodus 4:12 and reads aloud. Then silently she prays again and says earnestly, as her face brightens, "Lord use me as seemeth to Thee good." (*This must be very earnest and sincere.*) Bows head again in submission and prayer.

CURTAIN FALLS.

SINGERS: "Hark the Voice of Jesus Calling." Verses 1, 3, 4. (*Sanctuary Hymnal No.* 489.)

SCENE IV

CHARACTERS: Bishop J. Dickson, Chairman.
D. K. Flickinger, Secretary.
Reader.
Singers.

COSTUMES: Costumes of 1879 should be used.

SETTING: Platform arranged with two chairs and a table, presenting front view to audience. Bishop J. Dickson takes the Chair and D. K. Flickinger sits at table as Secretary. Audience is supposed to be the Board Members.

SPECIAL HYMN: "Speed Thy Servants" verses 1, 2, 3, 4, 5. (*Sanctuary Hymnal No.* 481.)

READER: Early in the history of our missionary work an appeal was sent out through the Religious Telescope, calling upon parents to con-

secrate their children to the service of God in the work of Missions, to be employed, if need be, in the foreign field. This appeal was also to be issued in tract form for distribution.

At one meeting Christian women came forward holding up their little children in their arms and publicly dedicating them to missionary service. Some of these children actually went to the foreign fields when grown.

The next scene represents the Board in session, after twenty-five years of foreign missionary work. Rev. D. K. Flickinger, at that time General Secretary of Home, Frontier and Foreign Board, gives glimpses into the history of the work abroad.

CURTAIN RISES.

BISHOP DICKSON (*rises*): We will now listen to our secretary Doctor Flickinger, who will bring the twenty-fifth anniversary report. (*Is seated.*)

D. K. FLICKINGER (*rises.*) (*All this report should be read. Some one who can read exceptionally well, should take this part.*)

At the first Board Meeting held in Westerville, Ohio, twenty-five years ago the following resolution was passed: "*Resolved* that we send one or more missionaries to Africa as soon as practicable." Brave words! A dozen men representing a comparatively feeble church resolved to send the Gospel to Africa. Surely this was not the counsel of worldly wisdom. The history of their mission in Africa demonstrates the assertion that they received wisdom from above.

It is a fact that as soon as the church went abroad to preach the Gospel her prosperity increased at home, where she had more money for mission work than ever before.

Our foreign work has taught us the highest form of benevolence. We give expecting no return save the grateful acknowledgment of the saved heathen; yea it has taught us another valuable lesson; namely, that it is safe to engage in large undertakings for God. In the providence of God we commended a mission in Africa twenty-five years ago. Now it has grown till it needs thrice the number of laborers and five times the amount of money that it did ten years ago.

Throughout the years much religious fighting had to be done to overcome the selfishness of some people at home. My hardest work for missions has not been done in Africa, but in America. It is hard enough to convert the heathen in Africa to Christ, but harder yet to convert disinterested Christians at home to a sense of their duty to the heathen.

Before we went to Africa the first time, the question was asked whether it would not be wise to take three iron, airtight caskets with us, in which our bodies might be brought back to this country in case of our death. It was then believed that the majority of all who went to western Africa died there. My reply was that I wished to be buried where I died. . . . Because of the long years which passed before we had success in Africa, the heavy burdens borne, and the severe criticisms and complaints we suffered, I have felt a few times in my life, that I would have been spared a great deal if I *had* died the first time in Africa.

There has been a growing conviction among our people that the work must go forward. An effort to arrest the rolling waters of the mighty Mississippi in their onward course to the ocean, would be more likely to succeed, than that the work of Gospel extension should cease or that the streams of redeeming grace should be stayed in their triumphant course.

The brave work of our missionaries throughout these years deserves our highest commendation.

One writes: "O what an honor, to be the servant of God to save sinners. I am unworthy of it. And yet my love for everything else is almost nothing in comparison. May a man be *too much* swallowed up in love for souls when *nothing* seems of value only so far as it may be used for the salvation of a ruined world? The cause of missions is dearer to me now than it has ever been before. Do I miss my former associates? Do I miss my social privileges and my scientific pursuits? I do most assuredly. And sometimes I feel their loss more keenly than I ever expected to feel the pangs of death. But if souls are saved and God glorified by the sacrifice, amen. . . . The longer I am here the more I feel for this people, and for them I must and will work."

Another writes: "Tell our friends that their prayers for us are not lost. We are contented and happy. We fear not the climate nor sickness nor death. I am willing to give all my time and talents for Christ's sake. I am willing to live on rice and fish over here, while thousands of my brethren in America live in luxury, if by so doing the glory of God may be promoted."

Another writes: "I doubt if there is a harder field than this in all the world. But because Satan has his seat here shall we faint, give up the contest and go home like cowards, leaving all the vast field to him? Where is the man who says 'Yes'? Who shall stop to count numbers or weigh money against the soul of man? . . . I am astonished and perplexed, but by no means in despair. If it please the Lord that I die without seeing a single soul converted, I am determined not to doubt but die in the faith of a final triumph of the Gospel in this country.

"For want of experience we may make blunders—some indeed of a serious character; yet our motto should be 'Go forward.' Seeming failures must only make us more determined—more energetic. . . . We must not expect to pass the vast ocean of duty without having some heavy storms. We may reasonably expect our missionaries to sicken and die suddenly in many instances, and others to return to the home land early on account of ill health. I say we may reasonably expect this, and we should not be discouraged when this is the case. . . . We have already suffered much, and are willing to suffer more, yea die, if need be."

Later letters are filled with rejoicing over the first victories.

One says: "The prospects were never so flattering as at the present time. The Gospel is taking fast hold of the people's hearts. Some have been already converted, others are penitently asking what they must do to be saved, and scores more are crowding to hear the Word preached, asking in all sincerity, 'May we know what this new doctrine whereof thou speakest is?' The Lord is giving us assurance that we have neither run nor labored in vain. A bright, a glorious day has dawned upon our work in Africa."

Later news brings this: "Better progress than ever. Sixty-three persons have been baptized and scores of others awakened. The enemy is flying before us. This is a conquering warfare. God will work yet greater wonders here in Africa.

After Mrs. Bilheimer, our first woman missionary, went to the field they wrote: "The native people were overjoyed to see us and especially pleased 'wid de fine missis.' After the long absence of a missionary from this station we found everything in far better shape than we expected. One young man who had grasped the thought that Christ died for all

men, said, 'Yes sir, He died for black man as well as white man. He done die for me own self all de same like white man.' "

And while these trophies of grace were being gathered and these poor Africans were overjoyed to see messengers of the cross, at that very period there was a sharp controversy carried on in the Religious Telescope, between old, well-tried ministers of the church as to whether it was our duty to send missionaries to Africa. "Tell it not in Gath!"

Our first converts have been baptized, the first churches organized, the first chapels built. The Church of Christ has at last been planted on African soil. We shall write across our missionary program in Africa—like the inscription once placed over the entrance to a cemetery—"WE ARE HERE TO STAY."

CURTAIN FALLS.

SINGERS: "Send the Light."

SCENE V

CHARACTERS: Reader.
Invisible singer.
Bishop N. Castle, Chairman.
W. M. Bell, Secretary.
W. C. Whitney.
Dr. J. R. King.
Mrs. J. R. King.
Bishop Mills.
Bishop Hott.
Bishop Kephart.
Enough others to make up a group of about twenty.

SETTING: Use costumes of 1898. Side view of Board should be presented to the audience. Bishop N. Castle in chair, Secretary Bell seated at the table.

READER: The year 1898 marks the saddest chapter of our foreign missionary history—the massacre of seven of our missionaries in Africa during an uprising of the native people against the British government. The British had long ago established their colony at the coast and now proposed to extend a Protectorate over the whole interior and placed a tax upon the people. This taxation by a foreign power was met with revolt and war. The enraged people decided to sweep their country clean of the white man and of all that pertained to him. Since missionaries had white faces and spoke the same language, little distinction was made by the war boys between them and the British. Many loyal native people suffered as well as the missionaries and British representatives.

At the time of the massacre Arthur Ward was a missionary on our African staff. He is a brother of Rev. E. B. Ward, who has given our Board long years of service in China. Another brother has for years been a professor in our western colleges. The marriage of Arthur Ward and Miss Schenck was drawing near and Mr. Ward was in Freetown, where he had gone to buy the wedding dress and ring and make other arrangements for the wedding, when the news came that his bride-to-be had been killed together with her four associate workers at Rotifunk. In the shock and bewilderment of his sorrow he made several unsuccessful attempts to get back to Rotifunk, but never was permitted to return.

At Taiama, many miles farther inland, Rev. and Mrs. L. A. McGrew were stationed. They were held as prisoners for some time then taken to a great sacrificial rock in the Tia River and beheaded. A beautiful incident is told of Mrs. McGrew. After the mob had taken her husband's life, she asked permission to pray, and, kneeling down on the blood-stained rock, she prayed for the forgiveness of their murderers, after which she bravely surrendered her life. Both bodies were thrown into the Tia River and never recovered. Some years later this great rock, stained with the blood of our martyrs, was blasted out, brought into the town of Taiama, and built into the foundation of the best church in Mende Country.

Rev. and Mrs. L. O. Burtner and Mr. and Mrs. F. Minshall, missionaries at Shenge, escaped in a boat, and later looked back and saw their mission house in flames.

Four months after the massacre, Dr. and Mrs. J. R. King heroically set their faces toward Africa for their second term, to begin the work of reconstruction.

When the first news of the massacre reached America the fate of Mr. and Mrs. McGrew was not yet known.

The next scene presents the Foreign Board in its forty-fifth session, Friday, May 6, 1898, at First German U. B. Church in Dayton, Ohio, when sad news comes from across the sea.

(*Bishop Hott is passing up side aisle when overtaken by Bishop Castle.*)

BISHOP CASTLE: Have you seen the evening papers?

BISHOP HOTT (*anxiously*): No, what is it?

BISHOP CASTLE: Our missionaries in Sierra Leone have been killed!

BISHOP HOTT: Oh, you don't say so! Let me see the paper!

(*Both enter side door, pass to the platform and take their places.*)

CURTAIN RISES: (*Showing Board assembled.*)

BISHOP CASTLE (*After a sad pause rises*): I am the bearer of heavy tidings. I hold in my hand a Press dispatch from Africa which reads as follows: "It is reported that insurgents engaged in the rebellion growing out of the dissatisfaction of the natives with the 'hut-tax' levied by the English Government over the provinces of Sierra Leone, have destroyed the missionary headquarters of the United Brethren in Christ at Shenge. The insurgents have also attacked and destroyed the town of Rotifunk, and the missionaries located there have been massacred." (*Bishop remains standing.*)

(*Two minutes of absolute silence while all sit sadly with bowed heads. Very soft music, "The Son of God goes forth to War," (Sanctuary Hymnal No. 407) for first half stanza; at middle of stanza, invisible person sings clearly to the music.*)

"They climbed the steep ascent to Heaven
Through peril, toil, and pain.
Oh God, to us may grace be given
To follow in their train."

(*Soft music repeats last two measures and dies away in silence.*)

(*A long minute of silence.*)

BISHOP CASTLE: I wonder if this calamity has been sent to more fully awaken our Church and to lead us to new consecration. (*Is seated.*)

(*A long minute of silence.*)

Dr. W. C. Whitney (*rises*): I am under appointment for the African Mission field and I do not hesitate to go. I have deliberately chosen the missionary life. I can see no reason for not going—on the principle that my life should be given where it is most needed. (*Is seated.*)

(*Long pauses between the speakers will be effective.*)

Mrs. J. R. King: I can only think of one thing—the loss of our noble missionaries. I knew them well, knew their devotion to their chosen work and love for the people. We cannot understand this calamity, but the work must go on. They gave their lives freely.

Dr. J. R. King (*rises*): It is hard to control my feelings sufficiently to be able to speak—I was never under such a shadow. These missionaries were devoted and pure in their lives. God's will will be revealed even in this calamity. Under this overshadowing grief God's purpose is none the less clear for Africa's redemption. I am sure that the spirits of our departed loved ones would rejoice to have us carry on instead of tarrying at the tomb to weep. (*Is seated.*)

Bishop Mills: These gravestones, let us trust, shall prove to be milestones marking the way to enlarged service in behalf of Africa's redemption. The whole church will catch inspiration from this calamity.

Bishop Hott (*rises*): The battle cry of our brave soldiers just now is, "Remember the Maine!" This cry may be in part an expression of the spirit of revenge. But our missionaries went forth only in love. They died with a heart of great affection for Africa. This is a new interpretation of the cross.

Christianity began with the cross and with a sinless, divine victim. "The blood of the martyrs is the seed of the church." For every dying grain there arises a score of new worshipers. For every drop of martyr's blood shed there comes to the altar a new confessor. . . . Have we become cold-hearted or worldly or lacking in the spirit of our crucified Lord? Has He allowed us to walk in this valley of bitter sorrow to show us anew His cross? Lord Jesus make us willing to die for Thee. (*Is seated.*)

Bishop E. B. Kephart (*rises*): The Church shall profit by this sad event. For almost forty years we have worked in the Dark Continent. We have occupied it in peace and not a native has raised his hand against the life of any of our missionaries up till this time. Our work has prospered, we have had much greater success than was achieved by the first missionaries sent by the church to our pagan Anglo-Saxon ancestors during the first hundred years of their toil; and during that hundred years of patient toil oh how many more missionaries suffered a more horrible death at the hands of our pagan ancestors than we have lost at the rage of African Paganism. . . . Some have said that men and women will now refuse to go to Africa. Our young men and women who are born from above, are not made of that kind of stuff. . . . We must now raise ten dollars for Africa for every one we have raised hitherto. I believe that for every man and woman who has fallen there are ten who will volunteer to take their places . . . There are many of our brethren (native black men and women) now in Africa. Shall we leave them to fight the battle alone? No no NO! (*Is seated.*)

Bishop Mills (*rises*): The graves of Christian missionaries and explorers are the stepping stones across the Dark Continent. It has pleased God to give our church the honor of furnishing a glorious band for the high offering of sacrificial service. These sacrifices will make Africa dearer and nearer to the hearts of our people. As Missionary Cox said,

"Though a thousand fall let not Africa be given up." . . . While we today sorrow with the bereaved homes, through our tears we look up to our Great Commander and to the group of martyrs ascended to His presence and greet Him and them, saying: "WE OFFER A LARGER NUMBER OF EQUALLY HEROIC SOULS FOR AFRICA. COMMAND. IT IS OUR JOY TO OBEY."

CURTAIN FALLS.

Solo by invisible singer: "Abide With Me," Verses 1, 3, and 4. (*Sanctuary Hymnal No.* 53.)

SCENE VI

CHARACTERS: Reader.
Singers.
General Secretary, W. M. Bell.
Local Pastor.
A young man and woman—missionary candidates.

SETTING: All the characters should be seated on the platform facing the audience. Pastor should have a Bible in his hand. General Secretary should have a copy of United Brethren Discipline of 1929 and be ready to turn to page 217 for *Foreign Mission Consecration Service.*

READER: This scene presents a foreign mission consecration service.

CURTAIN RISES.

GENERAL SECRETARY (*rises*): We are assembled for a very sacred occasion—the consecration of two young lives for the service of Christ in fields abroad. This church and pastor are to be warmly congratulated that it is their privilege to send forth into the whitened fields two heralds of the Cross. I believe that their going will prove a spiritual stimulus to this church and community as well as a blessing to those they go to serve.

When this young man and I had an interview with regard to his going to the foreign field, I asked, "Have you considered that you will have to go away from home and friends and live among strangers and enemies?"

He replied, "I have."

"Have you considered that you must leave your native land with all its institutions and privileges and be a foreigner in a strange land where everybody will regard you with suspicion and prejudice?"

"I have considered it all," said he.

"Have you considered that in that land your health may fail, you may be prostrated by malarias and fevers, and you may die prematurely of disease or violence?"

"Yes," said the young man, "and if I had a thousand lives I would give them all for Jesus Christ. Doctor Bell, please don't ask me any more questions but send me, send me!"

This is the spirit in which they go. (*Takes seat.*)

SINGERS: Sing "Take My Life and Let it Be," Verses 1, 2, 4, and 5. (*Sanctuary Hymnal No.* 335.)

YOUNG MAN (*steps forward and addresses audience*): We rejoice to be numbered among those who bear the message of Christ to fields where

He is not known. For a long time now we have not had the slightest doubt but that we knew God's plan for our life work, and we are confident that He wants us in the foreign field. I don't know any place that needs us more than Africa and we are eager to be there. We love our homeland—never more than now—but we believe Christ calls us and we love Him more than these. I believe there is nothing like being where God wants you to be and doing what He wants you to do. (*Resumes seat.*)

YOUNG WOMAN (*steps forward and addresses audience*): I was brought up in a Christian home. I had a wonderful father and mother. My home training has given me my best preparation for the work in Africa. We are glad for the prospect of going and we promise you and the church our whole-hearted service. (*Resumes seat.*)

PASTOR (*steps forward with Bible in hand*): It is a sacred hour in the life of a pastor and his church when members of their own group are called to go into service in foreign missionary fields. I could well wish that more of our young people might be called to such high honor.

I believe it is the ambition of every true pastor that the young people of the congregation shall dedicate themselves to the gospel ministry and to the mission field.

Today I asked the mother of one of these candidates how she felt about letting her daughter go away out there to the perils and privations of a missionary life and this is what she said, "I wouldn't lay a straw in the way of her going. You see, papa and I have preached missions and prayed for the evangelization of the world, and this is the consequence of our own faith and prayers. I must not hesitate to face it now. God gave His Son for us and I cannot withold my child when He has need of her."

For our scripture lesson I have been asked to read the following, (*opens Bible and reads Romans* 10:12-15; *Acts* 26:16-20, *and* 13:47-49.) (*Takes seat.*)

GENERAL SECRETARY (*rises*): The candidates will please come forward. (*The two take their places in front of the Secretary, presenting side view of scene to the audience. Secretary, with Discipline in hand—page* 217, *Section VII—reads the service beginning,* "And Jesus came to them, etc." *At proper place in the service missionaries promptly give their answers.*)

Secretary should have two documents ready to present when he says, "We present you with this Commission."

After the commissions are presented, Secretary says, "Go ye into all the world and preach the gospel to the whole creation," (*stretching his hand upward and toward the candidates says*), Let us pray. (*All on platform stand with bowed heads for prayer.*)

CURTAIN FALLS.

SINGERS: "I'll Go Where You Want Me to Go." One verse beginning, "There's surely somewhere a lowly place—"

SCENE VII

CHARACTERS: Reader.
Singer.
Young man, young woman, and little girl.

SETTING: A modern sitting room in an ordinary home. The group is seated around a table. A Bible and small leaflet should be provided for use.

READER: This scene presents an hour of great decision and great self-renunciation—a young couple deciding to keep a Living Link Missionary

abroad. The scene is not an exaggeration of truth. A family in these very circumstances actually began the support of a Living Link at $625 a year and have continued it for a number of years. It is now $700.

CURTAIN RISES: (*Showing the young man, wife, and child seated around the table presumably at their evening devotions. As curtain begins to rise, the young man is reading from Isaiah* 6:5-8. *Just as it is fully drawn he comes out clearly and strongly on the 8th verse.*)

YOUNG MAN: "Also I heard the voice of the Lord, etc." (*At close of the verse he turns to his wife and says*): Perhaps Isaiah is not the last man to whom the Lord has said, "Whom shall we send and who will go with us?" There are times when I feel as if he were asking it of me. (*Pause.*) You know we have talked a long time about doing something special to help carry the gospel to the world. When are we going to do it?

WIFE: What do you think we ought to do?

YOUNG MAN: There are millions of people in the world who know nothing at all of Christ's gospel. The Great Commission surely applies to us who live at home as well as to missionaries who go to foreign fields. (*Holds up a leaflet.*) I have here in my hands a leaflet telling of the great needs and the many young people who are ready to go and there is not money to send them. It states that you can keep a Living Link missionary in the field for $625 a year. We cannot very well go as missionaries, but do you not think that by dint of hard work and strict economy we might plan to support a missionary?

WIFE: Support a missionary! That would be a big venture for people of our limited means. We are already giving a full tithe of our income to the church. Isn't that all the Bible requires?

LITTLE GIRL: Yes, Daddie, and I am giving my tithe money too. Mama showed me how to count it.

MAN: A tithe is what the ancient LAW demands. Our gifts beyond this are to the limit of our *love* and our *purse*. Missionaries who go to foreign fields must give their *all*. Why should we expect of them sacrifices that we are not willing to make ourselves?

WIFE: But John, we must not forget Kathryn. We must make some provision for her education. And we haven't even a home of our own yet. We haven't an automobile either as all our neighbors have. Don't you think we had better wait till we at least have a home and have paid for it? it?

MAN: There is no time like the present. The longer we wait the harder it will be to make the decision. If we delay we might miss our chance to ever do the work at all. Let us begin now and trust God to see us through. Anyway why should we not place God first in our plans?

WIFE: I know that what you are saying is true. But for us to undertake the support of a missionary will mean hard work and much self-denial. It will probably mean slow payments on our home when we buy one, it will mean that we will have to postpone indefinitely the buying of an automobile and denying ourselves some happy summer vacations, but if you feel led to begin this work I am ready to share the sacrifices with you.

MAN (*placing hand tenderly on wife's arm*): Then by God's grace this night dates the beginning of a new life of service for us.

(*They rise. Come closer together and all kneel.*)

CURTAIN FALLS.

SINGER (*solo—sung softly and with feeling*): "Something for Thee," (*Sanctuary Hymnal No.* 346.)

SCENE VIII

CHARACTERS: Reader.
Singers.
Spirit of Evangelism.
General Secretary of Foreign Missions.
Five missionaries representing China, Porto Rico, Japan, Philippines, Africa.

COSTUMES: Spirit of Evangelism should be dressed in a long, white robe with large red cross on his bosom. He holds an open Bible in his hand.

READER: Our Four Fold Task Abroad is evangelistic work, literature, medical, and educational work. The first scene presents the work of Evangelism.

CURTAIN RISES: (*Showing Spirit of Evangelism in center of stage.*)

SPIRIT OF EVANGELISM: Upon me, the Spirit of Evangelism, rests the greatest task of all—that of turning souls to Christ and of keeping the fires of Christian devotion kindled. Born of evangelistic fervor, the United Brethren Church throughout the years has kept me at the forefront. Times may change but evangelism must go on. Methods may vary with the years, but evangelism is ever the holy mission of the church.

"The Spirit of the Lord is upon me because he hath anointed me to preach the gospel to the poor. He hath sent me to heal the broken-hearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, to preach the acceptable year of the Lord."

"Whosoever shall call upon the name of the Lord shall be saved. How then shall they call upon Him in whom they have not believed? And how shall they believe in Him of whom they have not heard? And how shall they hear without a preacher? And how shall they preach except they be sent? As it is written, How beautiful are the feet of them that preach the gospel of peace and bring glad tidings of good things!"

Enter SECRETARY OF FOREIGN BOARD (*addressing Spirit of Evangelism*): We are not forgetful of our Lord's commission to go and make disciples of all nations. For seventy-five years the United Brethren Church has been sending its gospel heralds abroad. One of the important questions asked of every missionary is this, "Do you purpose to make the leading of souls to Christ the chief feature of your missionary career, no matter what other duties may be assigned to you?"

Our hearts echo the message of the missionary Conference at Jerusalem: "We believe in a Christ-like world, We know nothing better; We can be content with nothing less. We cannot live without Christ, And we cannot bear to think of men living without Him. Christ is our motive, and Christ is our end. We must give nothing less, and we can give nothing more."

(*Moves to opposite side of stage and remains standing.*)

Enter CHINA MISSIONARY: In our China mission field every Christian, both missionary and Chinese, is expected to be a personal witness for Christ. The Chinese Christians have formed a Home Missionary Society of their own and are carrying the gospel into regions untouched as yet by Christian missionaries. Our Chinese evangelists work for small allowances and must endure persecution for Christ's sake. They cannot go

anywhere to preach the gospel today except at the risk of their lives. Nevertheless they go. They are frequently caught by bandits and held for ransom. A group of Chinese pastors voted that in case they were captured they desired no ransom to be paid, no matter what might happen to them.

Gospel boats ply among the thousands of people whose homes are in boats upon the rivers in China. They gather in chapels on the boats and hold their meetings.

With the beginning of 1930 the Chinese Church started a five-year program of evangelism. It is led by a Chinese Christian, Dr. Cheng Chan Yei. Their goal is to double the membership of the Church in China in the next five years. Our heart cry is, "Christ for China and China for Christ."

(*Passes to side of Secretary.*)

PORTO RICO *enters* (*addresses Spirit of Evangelism*): In Porto Rico, Christians have gone everywhere preaching the Word. A great program of tent evangelism is now in progress. Thousands of people who live in the mountain "barrios" will be reached in this way who would otherwise have no chance to go to church. These new Christians will be organized into churches and some chapels built for them soon. (*Joins other two.*)

Enter JAPAN MISSIONARY (*addresses Spirit of Evangelism*): An increasing number of our Japanese people love Christ too. The New Testament is the best selling book in our country. Christians stand on the streets and give away tracts or scriptures. There are many Christian professors and students in the schools now, even in the Imperial universities, and their lives are influencing the youth of that country strongly. Some churches in Japan are sending out Japanese missionaries to other countries. At the beginning of the year 1930, the "Kingdom of God Movement" was launched. Missionaries and Japanese Christians have united in this movement. It is led by a great Japanese man, Toyohiko Kagawa, and we expect to continue for the next five years. Our slogan is, "A MILLION FOR CHRIST!" (*Joins others.*)

Enter PHILIPPINE MISSIONARY (*addresses Spirt of Evangelism*): In the Philippines almost every town in La Union Province has been reached. We keep a regular evangelistic team that travels all over the field every year and a blind singer goes with them. They are leading hundreds of souls to Christ. This was started through a doctor and his wife here in America who promised one thousand dollars to pay the expense of such work as this. I think we could call that doctor and his wife evangelists too.

Our Filipino Christians have formed a Home Missionary Society to carry the gospel to the people of our mountain districts. A Women's Missionary Association has been formed and is raising money enough to keep a missionary among the mountains. I wish you could see some of our Christians among the old head hunters. There is one man with his face all branded over with crosses—a cross for every man he has killed. He's a real sample of what Christ can do in making old lives over into new. (*Joins others.*)

Enter AFRICAN MISSIONARY (*addresses Spirit of Evangelism*): In Africa every Christian is expected to be a witness for Christ wherever he goes. In our district there are 1736 places where the gospel is being preached. Every mission is a center of evangelism. On Sundays and through the week also, groups of Christians go itinerating among the towns. Under the trees and in the "palavar houses" the people gather. Sitting with them under the thatch or under the stars or the white moon

light, or sometimes around the night fires, we have long talks about the things of God. Our hearts are glad when we hear them saying, "My heart grows warm with love for this Jesus of whom you speak and I feel that I, myself, would like to be a person of God." Or when one says, "I see the path now. The Lord has lit my lamp."

I wish you could sit in our annual conferences and hear our pastors and evangelists bring their reports for the year. (*Here brings letter out of his pocket. Unfolds and reads.*) "Forty-six towns visited, parsonage repaired, we tried to stop the violation of Sunday in our town."

Another one says, "Flood swept away our church, but a new one has been built and dedicated. We have thirty-six members and fifteen under watch care of the Church. All the Mendi hymns have been learned in spite of the fact that not more than two of our people could read. We should have more hymns."

Another says, "Towns visited eighty-three. Number attending 15,190."

Here is a unique one. Just listen! "We prayed for a good chief to be elected and a man interested in the mission was elected and the people encouraged. But this year has been full of trouble. First the District Commissioner prohibited the chief and people from turning over twenty pounds, which they had gathered to reroof the church. Second, thieves broke into our home and stole all our clothes but what my wife and I had on—one suit and two dresses. My wife was sick and her life despaired of. My cousin died. My uncle was sick and died. My stepfather and my mother died, my brother was sick and mother-in-law died. Hence, I was unable to preach in only twenty-seven towns." (*Joins others.*)

EVANGELIST (*with outstretched hands, holding closed Bible in one hand*):

"Blessed are ye that sow beside all waters!"

"Spare not, lengthen thy cords and strengthen thy stakes; for thou shalt break forth on the right hand and on the left and thy seed shall inherit the Gentiles."

"He shall not fail nor be discouraged till He have set judgment in the earth, and the isles shall wait for His law."

"The earth shall be full of the knowledge of the Lord, as the waters cover the sea."

CURTAIN FALLS quickly.

SOLO: "Coming, Coming, Yes They Are" or "Lord of the Living Harvest," verses 1 and 2. (*Sanctuary Hymnal No.* 447.)

SCENE IX

CHARACTERS: Reader.
Singers.
A colporteur—Select one, who can do it well. If the message is skillfully arranged and fastened to different pieces of literature, much of it can be read as literature is exhibited.

SETTING: A table with the literature herein named, arranged in orderly fashion.

READER: This scene presents the work of Christian literature in foreign fields.

CURTAIN RISES.

COLPORTEUR (*enters with Bible in hand*): The missionary carries a book with him wherever he goes. In fact it is a book which has sent him

to his task. Small wonder then that missionaries value paper and printer's ink and continue to use them in promoting the Gospel of the Lord, Jesus Christ.

The printed page carries the missionary's message into thousands of places where he cannot go himself. It crystallizes his words into permanent form so that he continues to speak to people when he is absent and even after he is dead.

Among uncivilized tribes missionaries are the trail-blazers of literature. The most baffling and difficult forms of speech are conquered and reduced to writing and made to serve as channels to convey the Living Waters to thirsty souls. Hundreds of hitherto unwritten languages have thus been caught in the net. Our missionaries have done their part in this great work.

(*Takes up paper about* 12x9 *inches and shows it*): "The Puerto Rico Evangelico—Pro Christo" is the official religious weekly paper of Porto Rico. It is published at our Union Press and serves seven missions and has a circulation of five thousand. A considerable amount of other Christian literature is also published and distributed and about six thousand books sold annually.

(*Takes up small paper about* 6x9½ *inches*): The print shop in Albert Academy, Freetown, Africa, is one feature of the Self-Help Department. A monthly paper is issued called the "Sierra Leone Outlook." It is the only Christian paper published in Sierra Leone. Think what it means to African Christians to have a paper of their own through which they can express themselves and one which carries news of their own people and work. It is like receiving a big monthly letter from friends all over Sierra Leone. The press puts out leaflets, pamphlets, hymn books, and other publications in the vernaculars of the people, besides filling many orders for job work.

(*Shows also small books supposed to be translations into Mende, Temne, and Kono tongues*):

In Japan great numbers of Scripture portions and leaflets are being used. Outstanding Japanese Christians are writing books which carry the Christian message. Some of them have gone through an almost unbelievable number of editions and been translated into many foreign tongues. Quite an expensive program of newspaper evangelism is being carried on. The United Brethren Mission has a paper called the "Dobo" There is also a National Council Bulletin.

In China printing is very expensive because of the peculiarities of the language. However, scriptures are being sold in great numbers and definite plans are being made by some of the larger missions and also by the Church of Christ in China for more extensive Christian literature.

(*Takes paper about* 9x12 *inches*): The "Dagiti Naimbag a Damag" being interpreted is "Good News." This is the weekly Christian paper of the Philippine Islands and is published at our Evangel Press in San Fernando. For almost twenty-five years it has been spreading the Christian message through the Philippine Islands and now serves the whole Ilocano field including the Disciples and Methodists' territory. An average of more than four thousand copies per week goes into the homes of Ilocano people where it is read by from three to eight persons. All the Sunday-school literature in Ilocano, and numerous tracts and pamphlets are published and circulated. Over 4,000,000 pages of Christian literature are printed annually on the Evangel Press. Large numbers of Bibles are bound here and the Press has become a distributing agency for Bibles among 2,000,000 Ilocano people.

(*Holding up copy of the Evangel*): This is "The Evangel," the monthly publication of the Women's Missionary Association. Shall we call it the mother of missionary literature in the United Brethren Church?

Since 1882, it has been broadcasting its message of world news and world needs throughout the American church. God speed "The Evangel!"

CURTAIN FALLS.

SINGERS: Chorus only of "O Zion Haste," "Publish Glad Tidings, Tidings of Peace, etc."

SCENE X

CHARACTERS: Reader.
One woman (*Doctor Bigler*).
One man (*Chinese*).

COSTUMES: Coat, hat, and satchel for woman. A long gray gown and an old lantern for the man. Dim light on platform.

READER: Medical work is an important phase of our Foreign Mission enterprise. In the great city of Canton, China, Dr. Regina Bigler has for thirty-eight years been ministering to the bodies and souls of people. Someone asked her, "How do you ever manage to take care of so many people?" "Just one-by-one," she answered simply. When in America for her last furlough she could scarcely wait until the time was due for her return to China. She said, "All night long I seem to hear them tapping at my gate."

The next scene represents a call in the night at Doctor Bigler's home in China.

CURTAIN RISES on bare stage. (*No curtain is really needed.*)

CHINESE (*in costume, with lighted lantern in his hand, crosses platform and taps several times at door. Finally she opens the door slightly and he speaks*): My wife very sick! Come quick!

DOCTOR BIGLER: Won't you please come in. (*He enters and door is closed. Presently they emerge together, she in hat and coat and carrying satchel. As they are crossing stage she speaks*): How long has your wife been sick?

CHINESE: Since midnight.

DOCTOR BIGLER: Is she very bad?

CHINESE (*shakes his head sadly*): Very bad! (*They pass out together into the night.*)

CURTAIN FALLS.

READER: The United Brethren Mission has twelve medical workers in the fields.

There are eleven hospitals and dispensaries, and two union hospitals.

More than sixty thousand people receive treatments annually at the hands of our medical missionary staff.

It takes brave spirits for foreign medical service. Sometimes, with no doctors or surgeons at hand, nurses find that serious operations are necessary. With store boxes placed together for a table and only a safety razor blade for a knife, successful operations have been performed and lives saved.

Look at this for SIX MONTHS' work for one of our doctors and native assistants:

Major operations	3
Minor operations	313
Teeth extracted	342
Office and outcalls	860
Obstetrical cases	234
Dispensary cases	22,592

(*Pause.*)

"The healing of His seamless dress
Is by our beds of pain;
We touch Him in the throng and press
And we are whole again."

SCENE XI

CHARACTERS: Reader.
Singers.
Missionary and his wife.
Interpreter.
African chief and four attendants (*two men and two women*).

COSTUMES: Missionary and wife should be dressed in ordinary American clothing suited for summer climate. Native interpreter is dressed the same.

For chief and followers, African costumes should be used if attainable, but if not, drape the chief in long, bright-colored blanket, a scarf worn in turban fashion neatly arranged about his head. His followers—the two men—may be clad in shirt and trousers with shirt open at neck and lower part hanging outside trousers. For dresses, use a piece of cloth about two yards long and one and one-half yards wide, draped about the body and caught up gracefully at left side. For headdress—square scarfs folded cornerwise and wrapped gracefully about the head. Beads and ornaments should also be worn.

SETTING: Small table in middle of stage behind which missionary sits with his wife a little to one side. Chair for chief should be placed at end of table, opposite to place where missionary's wife sits. Chief's back is to audience. Interpreter sits beside missionary facing audience and partially facing the chief. Chief's followers—about two of them—may sit on chair, benches, or boxes. One of the women may stand or squat near side of chief. Take care that no figure obscures the main actors.

READER: In Africa ninety-five percent of educational work is in the hands of Christian missionaries. Even European governments confess that educational work cannot be successfully carried on without religion. They have tried it and failed. It takes religion to build character.

The United Brethren mission is the largest single educational agency in Sierra Leone, West Africa, with forty-eight schools under its direction—all of them intensely Christian.

Africa is a field where industrial education is needed. Modern methods of work were unknown until very recently. Manual labor is considered

degrading and fit only for poor people and slaves. They must be taught the dignity of labor and manual arts.

The United Brethren Mission now carries on ninety-eight schools in all its foreign fields and cooperates in seven Union Schools.

The next scene is that of an African chief, coming to a missionary to ask for a school. You must imagine the chief speaking in a foreign tongue and receiving the missionary's message translated into his own foreign tongue. That is why an interpreter is needed.

CURTAIN RISES (*showing missionary and his wife seated as described above*).

INTERPRETER (*enters followed by chief and his four followers. Addresses the missionary*): Please sir, this man has come to you. He is Chief Jumo from the Tara Tribe.

(*Missionary and wife rise and lightly strike palms of hands with the chief in greeting him*): Welcome, welcome! (*They provide seats for interpreter and chief while a couple of the followers find for themselves a bench or box. Others stand or squat and listen respectfully.*)

(*Interpreter may ask over again if he fails to understand. In starting sentences, he may sometimes use the words "He says." At each pause Interpreter repeats the words to the other.*)

CHIEF: I have come to you sir. . . . I have brought you this gift which I pray you to accept. . . . (*One of his attendants hands a large roll of cloth to interpreter, who in turn hands it to the missionary.*)

MISSIONARY (*takes gift and passes it to his wife*): I accept your gift and thank you very much.

CHIEF: My home is far away toward the sunrise (*waves hand toward the east as he says this*). . . . We have walked two days to reach you. . . . I have come with a request of great importance to our tribe and its future. . . . We want the light. . . . Our children are growing up in darkness while others know the truth. . . . We want knowledge of the things of the white man and the white man's God. . . . We have talked of this about the night fires in our village. . . . We have done the things God hates. . . . I myself know that my heart is too much with the things of evil. . . . My people are like those lost in a forest. . . . All their paths are crooked paths. . . . We need somebody to show us the straight way. . . .

MISSIONARY: Have you ever heard the Gospel preached? . . . (*Missionary speaks not too loudly but interpreter must speak loudly and clearly so audience can hear.*)

CHIEF: Yes, a white man once slept at our village. . . . The words of his mouth very much drew me. . . . He told us of a wonderful one called Jesus and made us feel that we would all like to be people of Jesus. . . . But as yet we know little of the words. . . . Come and give us a school where our children can learn to read the white man's Book of God. . . . We will build a schoolhouse and gather the children in. . . . We will also build a house of prayer in our village and call all the people together to pray night and morning. . . .

MISSIONARY: I hear your words and my heart is very much moved toward you. . . . But how can I answer your request? . . . Look at the great tribe of people among whom we are now at work. . . . When they are sick they come to us for healing. . . . When they are in sorrow they come to us for comfort. . . . When they are in trouble they come to us for help. . . . Do you see our big school of children? . . . We are the only ones to teach them not only to read in books. . . . But we must teach them how to work with their hands in many ways they do not now know . . . and also how to live good lives. . . . How can two people do more? . . .

CHIEF: If you cannot come yourselves then send others. . . . Our ancestors have all perished and not one of them has known the words of God. . . . But there is hope for our children if somebody can come now. . . . Are there not other people of God in your country who could come? . . .

MISSIONARY: Yes, there are many who would be glad to come but they do not have the money. . . . It takes much money to pay the expenses of the long journey and to live in your country. . . .

CHIEF: Is your country poor? We have heard that the white man's country is very rich. . . .

MISSIONARY: I am very sorry to be obliged to refuse your request. . . . We have had to refuse many others like it . . . and it hurts my heart too much. . . . We have nobody we CAN send NOW. . . . It is time for dinner. Let us give you food to eat. . . .

CHIEF: But though we take food how can it rest in our stomachs? . . . Will it help our hearts when they are filled with sorrow because of the answer you give to our pleading? . . . How long must we live on in darkness while you have light? . . .

(*Chief rises and starts reluctantly away then turns back and says*): White man, if you do not come or send, what are we to do? . . .

(*As chief and followers start away down the aisle chief sadly says*): Who will teach my people? (*As he nears back of church he repeats the same question again and as he passes out the door repeats it a third time.*)

MISSIONARY (*after chief has gone, speaks to wife*): These are the hardest things a missionary ever has to face. Is there no way to more fully awaken the Church at home to the urgency of this great task? (*Bows head in hands.*)

CURTAIN FALLS.

SINGERS: One verse and chorus "Far and Near the Fields are Teeming." (*Repeat chorus softly.*)

SCENE XII

CHARACTERS: Reader.
Singers.
Two young women.
Five people representing natives of five foreign fields.

COSTUMES: Long white dresses for the two girls, yellow bands passing over each shoulder crossing X fashion at front and back. A sickle and sheaf of ripened grain for each.

Native costumes (*if possible*) for each of the five people representing the five foreign fields (*either men or women may be used or some of both*). Porto Rican and Filipino men wear American clothing.

If each can carry flag of his country, it will be an advantage—British flag for Africa, American flag for Porto Rico and the Philippines. Flag of the Rising Sun for Japan and the new Chinese flag of lengthwise stripes—red, yellow, blue, white, and black.

READER: Throughout these seventy-five years the United Brethren Church in America has carried on its Foreign Missionary enterprise through a variety of agencies. A percentage of the General Benevolence

monies has always been devoted to this need. Young people's societies have made their contributions of money, prayer and life. Whole Sunday schools, Sunday-school classes, families and individuals and little children have helped generously. Steadily, earnestly, the women of the church have kept their hands to the task. Through the Evangel and missionary books and leaflets, conventions, institutes, live monthly programs in the local churches, days of prayer, and annual Women's Day services, and through enlisting girls and little children, and by such other tireless efforts as only determined, devoted women know how to render, they have done a major share in keeping missionary fires burning across fifty-eight years. More than half the credit for work accomplished in foreign fields must go to the Women's Missionary Association.

(*It would be very effective if while Reader is giving above message, the curtain would rise showing the following grouped upon the stage: a man with money in his hand, representing Benevolence Budget; a young man and woman representing Christian Endeavor; several people with Bibles and lesson leaflets in their hands representing Sunday school; woman with Evangel, in one hand and Thank Offering box in the other, representing the Women's Missionary Association; a girl with book in one hand and Love Offering box in the other, representing the Otterbein Guild; two children with "Glad Chest" in hand. As reader closes his message, singers join them in singing, "What Shall the Harvest Be?"—one verse and chorus. Curtain falls and after a brief pause rises for next scene.*)

CURTAIN RISES showing two girls dressed in white each carrying sickle and sheaf of ripened grain. They stand near center of stage. (*Curtain is not necessary. They may simply enter and take places.*) Meanwhile, audience sings one verse of "Bringing in the Sheaves." As singing ceases girls stand apart on almost extreme left and right of platform to give stage setting. The five persons representing the five foreign fields, enter and stand in center of platform. One at a time they step forward and briefly tell of missionary achievements in their fields.

CHINESE: Forty-one years ago two women of your church came to China. They called themselves United Brethren, but we did not see any *brethren*—only *sisters*. Today our mission in China numbers eleven missionaries and eighteen Christian Chinese workers. We have made a good beginning in self-support. Our mission operates four hospitals and dispensaries, seven schools, and cooperates with three Union schools. We are cooperating with the United Church of Christ in China of which we are now a part. In Kwangtung Province alone, where our mission is located, there are over thirty-six thousand Christians. The Christian Church has become indigenous in China.

PORTO RICAN: In 1899 the United States occupied Porto Rico. The same year the United Brethren Board sent two pioneer missionary families to our island. At the close of the first ten years there were seven organized churches. Today we have a working force of six missionaries and nineteen trained Porto Rican pastors. There are twenty-one organized churches and thirty-one Sunday schools. We cooperate with other missions in Training Schools for our coming workers.

JAPANESE: The Gospel found quick response in Japanese hearts. Two lone United Brethren missionaries arrived in Japan in 1898 and four years later the Japan Mission Conference was organized with eight Japanese evangelists and pastors. The early policy was that of direct evangelization and much emphasis was placed upon the raising up of a strong Japanese church. Today a staff of four missionaries, forty pastors and other workers make up the United Brethren forces in our country. There are thirty-one Sunday schools and twenty organized churches, four of

which are entirely self-supporting. About twenty-three thousand yen are being contributed to the church work by our Nationals. Much good work is being done among our children by Christian kindergartens.

FILIPINO: Twenty-nine years ago the United Brethren missionaries came to my island home. Three years passed before the location of the mission was permanently fixed at San Fernando, La Union Province. The work has grown till there is now a staff of eighty-five Christian workers, twelve of whom are American missionaries. In these years twelve thousand people have received baptism through our evangelizing agencies. There are forty-five churches and twelve of them are wholly self-supporting. Exclusive of missionaries' salaries the Filipino Christians are now matching dollar for dollar all the financial help received from America.

There is a Bible Training School for deaconesses and a Union Theological Seminary for training ministers. The hospital and dispensary work is growing rapidly. We have sixty-one societies of Christian Endeavor, counting both senior and Junior, and a number of Locals and Otterbein Guild chapters of the Women's Missionary Association.

AFRICAN: After seventy-five years we bring our offering from Darkest Africa to lay at the feet of Christ. We have one hundred twenty-six African pastors, teachers, and other workers, thirty-four organized churches, forty-one Sunday schools, forty-eight schools, five hospitals and dispensaries, thirty-two church houses and the offerings of our people toward self-support total $7,090 a year. Besides the organized churches there are one thousand seven hundred two places where the Gospel of Christ is being preached. A new day has dawned for us in Africa.

READER:

From North and South and East and West,
They come.
The sorely tried, the much oppressed,
Their faith and love to manifest,
They come.
They come to tell of work well done,
They come to tell of kingdoms won,
To worship at the great white throne,
They come.
In a noble consecration,
With a sound of jubilation,
They come, they come.

Through tribulations and distress
They come.
Through perils great and bitterness,
Through persecutions pitiless,
They come.
They come by paths the martyrs trod,
They come from underneath the rod,
Climbing through darkness up to God,
They come.
Out of mighty tribulation,
With a sound of jubilation,
They come, they come.

From every land beneath the sun,
They come,
To tell of mighty victories won,
Unto the Father through the Son,
They come.

They come—the victors of the fight,
They come—the blind restored to sight,
From deepest darkness into light,
They come.
In a holy exultation,
With a sound of jubilation,
They come, they come.

(*The five foreign representatives now form a semi-circle and raising their flags, wave them together and sing first verse—or if flags are lacking hold up right hands and wave them—"All Hail the Power of Jesus' Name" and the other verse beginning "Let every kindred, every tribe." Sanctuary Hymnal No. 227.*) Audience may join in singing.

READER (*takes place at the center front. All on platform remain as they are*): We yearn for world brotherhood. CHRIST IS THE WAY TO WORLD BROTHERHOOD. We yearn for world peace. CHRIST IS THE WAY TO WORLD PEACE. If the great ocean between America and the Orient is still to remain the PACIFIC, Christ must rule in hearts on both sides of the Pacific.

Great victories have been won. A firm basis is now laid. We have been faithful in working FOR the Nationals. We must now be as faithful in working WITH them. These National Christians are working shoulder to shoulder with missionaries. They now have "A Story to Tell to the Nations." The church has been planted in many national hearts. We shall all go forward TOGETHER.

Listen to the call of our uncompleted tasks: There is the drum call from Africa. We have already occupied the Sherbro, Temne, Mende and Kono lands. We must not stop there. Beyond them is the call of the Kissi people. We must enter the upper Mende and Kissi countries.

Listen to the tumult of war in China. New forces have risen in that ancient land. At last sleeping China is awake! China is in a formative stage. The shape that the settled, fixed future will assume is being determined NOW. It is not a time for uncertainty, for hesitation, for waiting. It is a time for CERTAINTY, for PURPOSE, for RESOLUTION, for ENERGY, for WORK, for DOING. The Christians must be busier than the "Reds." The Communists are not waiting till times get settled. This is the time of the Church's opportunity!

The Chinese church is firmly established and the Christians are demonstrating their readiness to lose themselves for Christ and the Gospel's sake that China may live anew. The mother Church in America dare not fail them now! Our bravest and best missionaries must go to stand with them through the storm and stress, and share their spirit of martyrdom.

Japan calls too. Chiba Ken, with its two hundred thousand people, is yet unoccupied. A strong evangelistic family is needed there. We must do for Chiba Ken what we have already done for Shiba Ken and the Japanese Church must have our generous financial assistance.

The last twenty-five years has planted a growing church across the Filipino Lowlands, but we are just entering the great mountain province. From the lips of the sturdy men of the hills, comes this cry, "We hope you'll stay until we all have the light!" Shall we fling back to them the answer, "We have come to stay"?

Think of the isolated mountains "barrios" of Porto Rico, still waiting for the Evangelistic message—still waiting for the gospel of Christ to lift them to hope and life and love. An intensive evangelistic program must be carried on among the rural people of Porto Rico.

The next twenty-five years must witness our work bravely done in these regions beyond. Our unfinished tasks summon us to a heroic practice of the gospel which we profess. The spiritual and physical hunger

of men, women, and little children rebuke our selfishness and shame our delay. Are we ready to take these forward steps with Christ?

"Rise up O men of God
Have done with lesser things.
Give heart, and mind, and soul and strength
To serve the King of Kings."

(*Whole audience is asked to rise while Reader earnestly asks the following questions*):

Souls without Christ call upon you to give supreme proof of your love for Him and them. Will you give it?

The sacrifices of tomorrow must be greater than those of yesterday. Will you endure them?

When there sounds a great call . . . a call of the type which decides the destinies of nations, will you answer the call?

Are your souls ready for every test that Christ's claim upon you shall exact, whether of a public or conspicuous nature, or, of faithfulness in the daily round and the common tasks?

Are you ready to dedicate yourselves afresh to your world task?

You, who can answer "Yes," are henceforth blended in one mind and spirit with Christ.

All Sing (*with lifted faces*):

"Lead on, O King Eternal
We follow not with fears;
For gladness breaks like morning,
Where ere thy face appears.
Thy cross is lifted o'er us
We journey in its light;
The crown awaits the conquest;
Lead on, O God of Might."

(*All join hands and pray "Our Family Prayer"—Our Father Which Art in Heaven—*).

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